

THE
REWARD
of the Wicked.

Preached in a Sermon at *Lin-*
field in Sussex, and published at
the request of some well af-
fected Christians.

HUMPHREY EVEREDEN.

The second Edition.

ECCLE. II. 19.

Rejoyce, O young man, in thy youth, and let thine heart cheere
thee in the dayes of thy youth: and walke in the sight of
shining eyes: but know that for all these things, God will
bring thee to judgement.



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To the Christian Reader.



He meanes of edification in the holy Scripture (gentle Reader) may all be referred to three heads. Instructions for all. Consolations for the oppressed. Threats, for those that erre and are obstinate. These make a three-fold cord, whereby God laboured to draw mankind to this end. Heere hast thou one strane twisted, viz. the iudgement or death of the damned. If therefore Gods mercies cannot allure thee to loue him, heere hast thou his iudgement to scourge thee, that thou maist feare him, that begining thy wisdom in feare, thou maist so learne to loue him, that his iudgements being bitter to thy tast, may cause thee to seeke to try how good he is in his mercies. God giue his blessing to his owne ordinance, for thy good.

Thine in Christ.

Humphry Euerard.



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at *Linfield in Sussex.*

MATH. 25. 46.

And these shall goe into everlasting paine.



The recompence of the righteous and the reward of the wicked described, in this verse are both declared to be everlasting, the one embracing, the other despising an eternal Hell; these that shall goe into everlasting paine, are the merciless, the cruell and hard hearted, and with them all that goe not into life eternal

The Reward of

hall, all those that shall not inherite the kingdome of God. 2. Cor. 6.9.10.

Math
th. 13.
30 Our Saviour Christ describing the punishment of the damned, in the parable of the Tares, sheweth that by his Angels they shall be bound vp into bundles to be burned, teaching that they that participate in sinne, shall be partakers in punishment, and further, that their iudgement shall be irrevocable, their misery remedlesse their estate helplesse, for whom God bindeth, who can be able to loose.

Curious deviation of the words I purposely omit, observing the generall instruction which ariseth out of the words, without wresting of them, or digressing from the true meaning of them.

Doct. The ungodly shall assuredly receive the punishment of eternall damnation at the day of iudgement.

This Doctrine is further confirmed by sundry places of Scripture.

Math
th. 13.
o. 42. b
30 42 In the 13. of Mathew is taught that the Angels shall gather together the tares that is, the childre of the wicked and bind them into bundles to burne them.

In the 20 of the Revelation is shewed that death and hell (that is, the heires of death and hell) were cast into the lake
of

the Wicked.

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of fire : which is the second death.

In the 21 of the Reuelation is threatned that the fearefull, and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and forcerers, and idolaters, and all lyers shall haue their part in the lake which burneth with fier and brimstone, which is the second death.

Tribulation and anguish (saith Saint Paul) shall be vpon the soule of euery one that doth euill, of the Iew first, and also of the Grecian.

And in his Epistle to the Thesolonians, that Iesus Christ shall shew himselfe from heauen, with his mighty Angels, In flaming fier, rendring vengeance to them that doe not know God, and which obey not the Gospell of our Lord Iesus Christ.

Because the Iustice of God doth exact and inferre, that as euery man doth sow, *I Ref.* so he shall reape, and therefore he that soweth to the flesh, of the flesh shall reape corruption, as one the other side, he that soweth to the spirit, doth of the spirit reape eternall life.

How doth it stand with Gods Iustice to punish a temporall offence with an eternall punishment. *Quest.*

Ans. The wicked are iustly punished for these causes.

1. Because their sinnes are the offence of an eternall maiestie

2. Because they neglect an eternall good, propounded and set before them, which by obedience they may obtaine, and so choose eternall misery through walking in disobedience.

3. Because if they did liue eternall, they would also sin eternally.

4. Because the damned doth sinne eternally, their transgression is coeternall with their punishment, as therefore they shall euer remaine in torment, so shall they for euer remaine in vnbeliefe, impenitencie, blasphemy; so that their punishment is not larger then their sinne deseruing it.

For the opening of this doctrine.

2 things are to be considered.

1 Wherein the damnation of the wicked consisteth.

2 How farre their punishment extendeth.

For the first, The damnation of the wicked standeth in a twofold punishment called *pæna damni*, et *pæna sensus*, the punishment of losse, and the punishment of sense.

The punishment of losse is a seperation from

from the presence of God, and from all ioyes and pleasures attending the same. This is that which the Apostle teacheth, that they shall be punished with euermore perdition, from the presence of the Lord, and from the glory of his power: And how great a mystery this is may appear in that they that are separated from Gods presence are separated from all ioy and pleasure, betwene which and extreame sorrow and misery there is no meane, for in Gods presence (and not else where) is fullness of ioy, and at his right hand (and no where else to be found) are pleasures for euermore: and for this cause our Sauiour Christ accounteth it the greatestt happinesse of the pure in heart that they shall see God, and Cain accounteth it not, the least iudgment that should befall him here on earth, that he should be hid from the face of God. It were so greivous to Cain to be separated from the place of Gods worship here on earth, which is but a tipe of the separation in the life to come, oh how greivous then must it needs be to the damned in the life to come, to be indeed excluded from the glory of God, and happinesse of the glorified.

The punishment of sense is the infla-

ing of torments and miseries, both one
 scile and body, for this shall be the misery
 of the damned, that they shall not rest
 without ioy and sorrow, but as they shall
 be deprived of all happinesse, so shall they
 be oppressed with all unhappinesse, as they
 shall be debarred of all delight and plea-
 sure, so they shall be filled withall unspeak-
 able torments. By many things are their
 torments expressed in the holy Scriptures
 most terrible and most painfull, our Savi-
 our Christ saith, their worme neuer dy-
 eth, and their fier neuer goeth out, and
 againe, cast that vnprofitable seruant into
 vtter darknesse, there shall bee weeping
 and gnashing of teeth, Math: 25. 30. with
 many the like paraphrases and denemina-
 tions expressing the like. Now if nothing
 can be more terrible then vtter darknesse,
 being that plague of Egypt which next
 to the death of the first borne most of all
 moued Pharoahs hard hart, if nothing
 more painfull inwardly then the gnaw-
 ing of the heart, with the teeth of the ser-
 pent, if nothing outwardly, then the heate
 and burning of fier, yea, if nothing more
 intollerable then the continuance of these
 torments without ceasing or intermission,
 then surely by these descriptions the Lord

would haue vs know, that the punishment of the damned is most intollerable, and so great as the fury of Gods wrath against sinne can kindle, and the rage of Satan can inflict.

Now the reasons that the damned doe suffer, not onely the punishment of losse, but of sense, that is, that they doe not onely lose the benefit of comfort, but are also tormented, are these.

First, of the punishment of losse. *Be- 1 Reas.*
 cause they neglect and despise the true good grace and glozy offered vnto them, yea, and God himselfe, the fountaine of all good, and therefore it is equall and iust that their punishment extend to this, that they be seperated from God and his glozy, from all good and happinesse. For God will forsake them that forsake him,

Secondly, of the punishment of sense.
 Because they haue chosen to follow that *2 Reas.*
 which is euill and forbidden vnto them, therefore it is iust, that the reward of their owne hands be giuen vnto them, yea, it is equall; that his owne iniquities take the wicked himselfe, and that hee be holden with the cords of his owne sinne.

As for the second consideration, how
 at the punishment of the wicked doth ex-

tend, it is euident that it extendeth.

1. First, to euery one, with out respect of differences of persons or properties, to old, young, rich, poore, weake and mighty, noble and ignoble, wise and foolish, Tribulation and anguish shall be vpon the soule of euery one that doeth euill, Rom. 2. 9. And Tophet is prepared of old: it is euen prepared for the King; hee hath made it deepe and large. Eay 30. 33.

2. Secondly, to euery part of the damned both to soule and body. yea to euery part of either of them, so that not so much as Diues tongue can be free from the heate of this torment. Luk. 16. 24.

3. Thirdly, to the vttermoſt extremitie, for it shall be the extreameſt torment that may be, the breath of Gods fury kindling it, Eia. 30 33. and being without any pittying or commiseration: For there shall be iudgement mercilesse to him that sheweth no mercy. Iames. 2. 13.

4. Fourthly, to be without ceasing or intermission, so that it shall be restless, without so much as the refreshing of a drop of water (which were a small thing in such a fier) to coole any part of the tormented. & therefore our Sauiour Christ saith in the place before named, that there worme nee

the Wicked.

er dieth, and their fier neuer goeth out:
the worme biteth so long as he liueth, and
the fier tozmenteth so long as he burneth.
fithlie, to eternitie, for it shall be euer
laung without end, and therefore it is not
mely called fier to expresse the greatnesse
of it, but euerslasting fier to expresse the
continuancie of it, Math: 25. 41. Which
causeth me to remember what one sayeth
in his meditations, if the damned were to
continue in their tozments but a thousand
thousand yeares, yet had they some hope,
if but so many yeares as there are starres
in the skie, sands on the sea, grasse on the
ground, and dust on the face of the earth
in the greatest drought, yet there should be
an end, nay if but so many thousand thou-
sand yeares as are starres in the skie,
sands on the sea, grasse on the ground and
dust on the face of the earth, yet should
there be one day an end of their tozments,
but their misery is farre otherwise, for so
many thousand yeares being ended, so ma-
ny thousands of thousands are againe to
begin, which also euer shall begin, and ne-
uer shall haue end.
Now if it bee demaunded by the way *Quest.*
whether there shall bee in hell materiall fi-
re to the tozment of the damned;

Answ.

Answer, it is no point of faith, or mat-
 ter necessary to saluation to know, yet he
 freely to deliuer my opinion, without
 pargement to the opinion of the con-
 minded, I see no reason to the contrary.
 For insomuch as y^e body sinneth with the
 soule, it is iust that it be punished with the
 soule, now insomuch as the Scripture
 haue expessed this tormēt of fier, I
 thinke it curiositie to expound that by a
 figure, and to be faine to search out
 other figuratiue speech to finde a matter
 to tormēt the body, fier being apt to
 tormēt, and being the greatest of all
 tormēts, neither is it naturall that may
 be said, that then there must by that
 reason be a materiall worme to gnaw, as
 well as fier to burne, for fier can
 tormēt the body, but a worme cannot
 tormēt the soule, and therefore that
 which cannot li-
 terally be vnderstood to be done, must
 figuratiuely expounded, which exposition
 that may be done, so vnderstood, neede
 not but li-
 terally to be expounded.

i Use.

This doctrine may be a powerfull
 tiue to all wandring sinners, that goe
 after the corruptions of their
 hearts, in the desert paths of
 to returne vnto their God by true
 repentance.

matence, least they dye the death for their disobedience, if the poore sheepe in the wilderness did but know, that if they continue wandering from their fould, they should assuredly bee deuoured of the Wolfe, they should surely (although wanting reason) by the very conduct of sense make hast to the custody of their Sheepheard, this then being most certaine, that all that goe astray from the wayes of God, and so continue wandring, either till their day of their afflictation be past, or till death take away the time and place of repentance, shall bee deuoured of hell and destruction, oh how may hee this moue vs, speedily to returne to the fould of Christ, to wash away our sins with the teares of repentance, to redeeme us at this time, and to be warned, that they fall not into this damnation.

Hence may all obstinate and impenitent sinners, to their terrour, see the afflictioned end of all their wicked courses by the 4th Verse. What then shall become of all Idolaters, Adulterers, Drunkards, Swearers, breakers of Gods Saboths, conetous, vncharitable, wormes, Usurers, Oppressors and such like, that liue and dye in their sinnes. surely they shall be bound vp in bundles to

to be burned, they shall goe into euerlasting paine, malefactorz one earth haue some hope after sentance to escape from tempozall punishment, for men are drawn by many meanes to reuoke their sentences, and to grant their gracions pardons, but in this iudgement the damned haue to goe with God, who is feared by no mans dreadnesse, altered by no reward, with whom is no chaunging or shadow of turning, and therefore his sentence is vnreruocable neither after this life is there any time, place, or libertie of repentance: but as the tree falls so it lies, either to life or destruction.

Amen.

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FINIS.